阿弥陀佛 四十八愿

THE 48 VOWS OF AMITABHA BUDDHA

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请大家慈心诚念

「南無阿弥陀佛」

由十声，百声，千声或万声

请合掌或手持佛珠

Be Sincerely Mindful of The Buddha,

NAMO AMITABHA BUDDHA

For Tens, Hundreds, Thousands, or Millions of times ....
Please places your palms together or hold prayer beads



● 弥陀赞 ●

● PRAISE TO AMITA BUDDHA ●

Amitabha's body is the colour of gold.
阿弥陀佛身金色
The splendor of hallmarks has no peer.
相好光明无等伦
The light of his brow shines 'Round a Hundred'.
白毫宛转五须弥
Wide as the seas are his eyes pure and clear.
纳目澄清四大海
Shining in his brilliance by transformation.
光中化佛无数亿
Are countless bodhisattvas and infinite buddhas.
化菩萨众亦无边
His forty-eight vows be our liberation,
四十八愿度众生
In nine lotus-stages we reach the farthest shore.
九品咸令登彼岸

Homage to the Buddha of the western pure land, kind and compassionate Amitabha. *(Repeat this line 3 times)*
南無西方极乐世界大慈大悲阿弥陀佛

Na Mo Amita Buddha *(Recite while circumambulating)*
南無阿弥陀佛 （持名绕念）



AMITABHA BUDDHA
IS A GREAT NAME !

Most people misunderstand that the recitation of **AMITABHA BUDDHA** is only meant to help the dead to seek rebirth in the world of Ultimate Bliss. Seldom do they know that the name **AMITABHA BUDDHA** or **THE THUS COME ONE** of **INNUMERABLE LIFESPAN** embodies immeasurable merits and virtues. It is indeed a Great Name !

The recitation of **AMITABHA BUDDHA** reveals the arising of conditions in the Dharma Realm, the proper cause for the Pure Karma, the Bodhi seed, the good medicine for the liberation from birth and death, the swiftest way to transcend the Triple Realm and the Buddha's teaching on the Dharani Dharma Door !

To recite **AMITABHA** sincerely for once, can eradicate eighty hundred million kalpas of heavy offences of birth and death. Among the eighty-four thousand Dharma Doors, the recitation of **AMITABHA** is the foremost !

The Name of **AMITABHA BUDDHA** embodies thousands of millions of Indescribable merits and virtues. It is the same as reciting all the BUDDHAS in the ten direction whinin the three periods of time. So those who cultivate the Pure Land Dharma Door are only mindful of **AMITABHA BUDDHA** wholeheartedly as their main practice !

To recite **AMITABHA** sincerely for once, is the same as cultivating the immeasurable and indescribable Dharma Doors as many as the sand in eighty-four thousand Ganges River.

The word **AMITABHA BUDDHA** is the embodiment of a single-mindedness. The mind contains the various virtues such as permanence, bliss, true-self and purity, the Innate Enlightenment, the awakening to the Innate Mind Ground, the Genuine and unmoving Buddha Nature, the Bodhi Mind and Nirvana and many others. All these Merits and Virtue are gathered in and fully accomplished just by reciting the Name of **AMITABHA BUDDHA** !

So those who cultivate the Buddha Recitation Dharma Door are only mindful of **AMITABHA BUDDHA** because it is the most convenient, the swiftest, the most effective way to accomplish the ultimate adornment of Buddha Nature. If tens of thousands of people were to cultivate this Dharma Door, they would all arrive at the Pure Land. **NOT A SINGLE ONE WILL BE LEFT OUT !**

「阿弥陀佛」是伟大称号！

世人误解，以为念「南无阿弥陀佛」佛号，只能为一个已死去的人求生极乐世界，殊不知道「阿弥陀佛」既是「无量寿如来」，包含着无量无边的功德利益，可说是一个伟大的称号！

念一句「阿弥陀佛」是法界缘起，是净业正因，是菩提种子，是解脱生死之良药，是超出三界之径路，是佛教总持法门！

诚念一句「阿弥陀佛」能消除八十亿劫生死重罪。佛法八万四千法门，以「阿弥陀佛」为第一！

这一句「阿弥陀佛」称号，包含着无穷无尽的万德，等于念十方三世一切诸佛。因此，修净土念佛法门者，就是一心一意执持佛号作为正行！

念一句「阿弥陀佛」佛号，包括八万四千恒河沙数，千千万万无量的修行法门！

「阿弥陀佛」四字的全体是一心。心包含着众德，如：常、乐、我、净、本觉、始觉、真如佛性，菩提涅盘等等，都为这一名号所摄，包括在这一佛号之中！

所以，修持净土法门之净业者，只一心专念「阿弥陀佛」四字，因这是最方便、最简捷、最有效之方法，以达致究竟庄严之佛性。正所谓：「万修万人去」决不会遗漏一个！





阿弥陀佛的：「 四十八愿 」

善导大师是阿弥陀佛的化身。大师在长安倡导净土念佛法门时，长安城中没有一个不念佛；可见大师弘化众生的力量多么大。

善导大师曾经说过两句极重要的开示：「释迦所以兴出世，唯说弥陀本愿海」。

释释牟尼佛为什么出现于世？到娑婆世界降生、出家、成道、说法呢？只是为了一个大因缘，就是要说：「弥陀本愿海」之故。解释得清楚一点就是：世尊要说阿弥陀佛广如大海的誓愿！

佛菩萨各自发有大誓愿，如：释迦牟尼佛五百大愿；地藏菩萨发「地狱未空，誓不成佛，众生度尽，方证菩提」大愿。菩贤菩萨十大愿王；药师佛十二愿等等......。

我们每天的课诵、唱赞：「阿弥陀佛大愿王」。的确，阿弥陀佛的大愿是一切大愿中的愿王！因此

，善导大师说：「释迦所以兴出世，唯说弥陀本愿海」的话，是从大光明藏中流露出来的实语，确实是超越众生情见之说。

古德说：**阿弥陀佛**的「四十八愿，全显法身」。的确，**阿弥陀佛**发的每一个愿，彻底体现弥陀的大智、大悲、大愿，都是为了众生究竟成佛而发的。显法身是「大智」因人人本有法身，所以可以救度成佛。一心救度，愿愿为众生是「大悲」。彻底救度，普遍救度是「大愿」；所以**阿弥陀佛**为「**大愿之王**！」

阿弥陀佛发的大愿，无论在过去劫中的众生有无深重宿业；亦不管众生是人、畜生、鬼，都一样可以往生成佛，这就是净土法门殊胜之处。因此说，净土法门是千经万论共指，十方诸佛同赞的法门！

阿弥陀佛发「四十八愿」所庄严成就的国土，种种清净光明、种种美妙安乐、种种赏心快乐、种种演唱法音、受种种大乘法乐，一切增上，没有退缘；所有国中人民寿命无量，决定成佛！

现在，持名念佛往生极乐的法门，横超三界，地位齐一生补处菩萨，成为一切法门中最殊胜的易行道，万修万人去！

THE FORTY-EIGHT VOWS OF AMITABHA BUDDHA

The Great Master Shan-Dao is the **TRANSFORMATION BODY OF AMITABHA BUDDHA**. When the Great Master initiated the Pure Land Dharma Door of Buddha Recitation in Chang-An, everyone who lived there recited the Buddha's Name. From here we can see how great the strength of the Great Master was in influencing the living beings.

The Great Master Shan-Dao had given the very important instruction. He said, "The reason why Sakyamuni Buddha came into the world is to proclaim the Original Seas of Vows of **AMITABHA BUDDHA**."

Why did **SAKYAMUNI BUDDHA** appear in the world? Why did he decend into the world, leave the homelife, accomplish the path and expound the Dharmas in the Saha World? This is all because of one Great Causal Condition. He wishes to tell us about the 'Original Seas of Vows of **AMITABHA BUDDHA**.' To make it clearer, The World Honoured One wants us to know about the Great Vows of **AMITABHA BUDDHA** which are as wide and deep as the great sea!

The Buddha and Bodhisattvas have each brought forth the great vows. For example, there are Five Hundred Great Vows of Sakyamuni Buddha; the Great Vow of Earth Store Bodhisattva who vows "Not to attain Buddhahood if the hells are not empty. He will only certify to Bodhi after crossing all living beings"; the Tenth Great Kings of Vows of Universal Worthy Bodhisattva; the twelve Vows of Medicine Master Buddha and many others.

During the daily recitation, we praise the 'King of Great Vows, **AMITABHA BUDDHA**' because His Great Vows are the 'Kings of Vows' amongst other vows. That is why Shan-Dao Great Master said, 'Sakyamuni Buddha enters the world as He only wishes to proclaim the Original Seas of Vows of **AMITABHA BUDDHA**.' These are the True Words which flow out from the Brightly-illuminated Store that far surpass the understanding of living beings.

The ancients said, "**THE FORTY-EIGHT VOWS** of **AMITABHA BUDDHA** reveal the Dharma Body." Truly speaking, every vow which is brought forth by **AMITABHA BUDDHA** aims to guide living beings to become Buddhas Ultimately. He is endowed with Great Wisdom, Great Compassion and Great Vows. Because of Great Wisdom, the Dharma Body is revealed as every living being is endowed with the Dharma Body. So He is able to cross over living beings to become Buddhas. Because of Great Compassion, He single-mindedly brings forth the Vows for the sake of crossing over all living beings. To thoroughly and pervasively bring across all living beings reveals that His Vows are truly magnificent. So **AMITABHA BUDDHA** is known as the '**King of Great Vows**'.

In accord with the Great Vows of **AMITABHA BUDDHA**, living beings such as men, animals, ghosts and others can attain Buddhahood once they are born in His Land even if they have committed deep and heavy Karmas in their previous lives. That is why the Pure Land Dharma Door is extremely wonderful and remarkable. So we can see in many Sutras and Shastras, the Buddhas and Bodhisattvas praise and exhort living beings to cultivate the Pure Land Dharma Door!

The adorned Buddhaland which is accomplished by **AMITABHA BUDDHA** in accord with His 'Forty-Eight Vows' is pure, brightly illuminated, beautiful and serenely blissful. The living beings are always happy after listening to the different Dharma sounds. They enjoy the Dharma music of Great Vehicle and their cultivation will only advance with no-retreat.

The lifespan of His people is immeasurable and all are certain to become Buddhas!

Now, the Dharma Door of upholding and being mindful of the 'Name' of '**AMITABHA BUDDHA**' so as to seek a rebirth in the World of Ultimate Bliss enables one to transcend the Triple Realms. The cultivator will surely arrive at the position which is equal to the Bodhisattva who will attain Buddhahood in one more lifetime. It is the most supreme because it is the easiest way among other Dharma Doors. If tens of thousands of people are to cultivate accordingly, all will be certain to arrive at the Pure Land!



阿弥陀佛四十八愿

THE 48 VOWS OF AMITABHA BUDDHA



“释迦牟尼佛告诉阿难说：在过去很久很久，久得不可思议的无数劫之前，有一尊佛出世在世间，名叫做：**世间自在王如来**。

Sakyamuni Buddha told Ananda, "Long long time ago, in inconceivable and immeasurable past kalpas, there was a **BUDDHA** who was born into the world. His name was The Thus Come One Who Is The King Of Great Ease In The World.”



阿弥陀佛 四十八愿

THE 48 VOWS OF AMITABHA BUDDHA



“世间自在王如来的名又叫：应供、等正觉、明行足、善逝、世间解、无上士、调御丈夫、天人师、佛、世尊。这尊佛住世弘法四十二劫，常常和天人以及世间的人民讲经说法。

The Thus Come One Who Is The King Of Great Ease In The World was also known as The One Who Is Worthy Of Offerings, The Equal And Proper Englightened One, The One Who Is Perfect In Wisdom And Practice, The One Who Is Skilful In Leaving The World Through Liberation, The One Who Understands The World, The Unsurpassed Teacher, Taming Hero, The Teacher Of God And People, The Buddha, The World Honoured One. The Buddha dwelt in the world to propagate the Dharma for forty-two Kalpas. He often taught the Sutras and Dharmas to the Heavenly Beings and the worldly people.”



阿弥陀佛四十八愿

THE 48 VOWS OF AMITABHA BUDDHA



“当时，有一位国王，名叫：世饶王。常去听佛讲经说法，听了之后生大欢喜心；对佛说的道理非常明白、理解。于是发起无上菩提心，舍弃他的王位，**跟随世间自在王佛**出家修行，法名叫：「法藏」。常常修学菩萨，觉悟成佛的方法。

At that time, there was a king whose name was The King Who Benefits The World. He often went to listen to the Dharma Teaching of The Buddha. After listening, he gave rise to great joy as he could deeply penetrate the meanings of the Buddha's Teaching. So he brought forth the Unsurpassed Bodhi Mind. He renounced his throne and left the homelife in order to cultivate the path under the guidance of The Buddha Who Is The King Of Great Ease In The World. His name was **"Dharma Store"**. He often cultivated the Bodhisattva path in order to become The Enlightened One, The **BUDDHA.**”



法 藏



“法藏比丘的智慧，才能超过世间所有的人。信心、理解能力、记忆力(信、解、明、记)在同学当中都是第一。而且他有殊胜的行愿，具足念慧的力量，能增长他的信心、愿心、行心，使他坚固不退。这种精进修学没有人能超过他。

Dharma Store Bhikshu's wisdom and talents far surpassed that of all the worldly people. He was foremost in his faith, understanding and memory. Besides, he had brought forth the supreme vows and practices which were perfected with the strength of Mindfulness and Wisdom. Hence, his faith, vows and practice grew constantly. He cultivated the path deligently, firmly and solidly. And he would never retreat from his practice. No one in the world was able to surpass his efforts.”



阿弥陀佛四十八愿

THE 48 VOWS OF AMITABHA BUDDHA

四十八大愿



“法藏比丘回到老师--世间自在王佛的住处。见了老师，恭敬的顶礼长跪，向佛合掌，并在佛前发了广大的心愿。

Dharma Store Bhikshu went to the dwelling place of his Teacher, The Buddha Who Is The King Of Great East In The World. After seeing the Teacher, He made obeisance to Him respectfully and knelt down. He put his palms together and brought forth the great and expansive vows before The **BUDDHA**.”



阿弥陀佛四十八愿
THE 48 VOWS OF AMITABHA BUDDHA



“世间自在王佛知道法藏比丘德行高尚，智慧明朗，所发的宏愿深广无比，就为他宣说了十方诸佛刹土的种种功德、严净、广大、圆满的无边妙相。佛为了满足法藏比丘的心愿，还把诸佛世界以神异能力展现在他的面前，让他亲自见闻，而且还为他说法。

The **BUDDHA** Who Is The King Of Great Ease In The World knew that **Dharma Store Bhikshu** was replete with supreme virtuous conduct, that he was endowed with clear and penetrative wisdom, and that his magnificent vows were extremely deep and expansive, so He expounded to him the immeasurable wonderful appearance of the great, extensive and perfect Buddhalands in the ten directions, which were adorned with different kinds of merits, virtues and purity. And with the special spiritual power, the Buddha helped him by bringing forth all the Buddhalands before him so that he could see for himself these wonderful lands and hence enabled him to fulfill his vows.”



阿弥陀佛四十八愿

THE 48 VOWS OF AMITABHA BUDDHA

南无阿弥陀佛

南无阿弥陀佛



“法藏比丘对佛所介绍诸佛世界种种的现象，都清清楚楚、明明白白、因此发起了无上殊胜大愿；并对于诸佛世界天人的善恶，国土粗妙等，他都能够了解得很彻底，于是就一心选择自己所希望的清净美好的世界，形成了他伟大无比的「四十八大愿」。

Dharma Store Bhikshu was able to see clearly and understand the different appearance of the Buddhalands which were shown by The Buddha. As such he was able to bring forth the Unsurpassed, Supremely Great Vows. Moreover, he could understand thoroughly the good and evil of Gods and humans and the Buddhalands which were either coarse or wonderful. With one heart undivided, he brought forth the forty-eight magnificent and incomparable Great Vows so as to accomplish a Pure and Wonderful World.”



●法藏比丘初发心学佛●

法藏比丘遵从世间自在王佛的教导，在大会中宣说自己所发的大愿。

“法藏比丘向佛报告：唯愿尊敬的老师，大慈大悲为我鉴定，听我所说，照察我的诚心。”

DHARMA STORE BHIKSHU BROUGHT FORTH THE MIND TO LEARN FROM THE BUDDHA

In accord with the teaching of The Buddha Who Is The King Of Great Ease In The world, Dharma Store Bhikshu brought forth the Great Vows and proclaimed them to the multitude in the assembly.

Dharma Store Bhikshu said to The BUDDHA: 'Honourable Teacher, may the Teacher who is kind and compassionate give certification to my Vows. Please listen kindly to what I am going to say. May my Teacher know of my sincerity.'



阿弥陀佛四十八愿

THE 48 VOWS OF AMITABHA BUDDHA

这是法藏比丘发的第一「国无恶道愿」。愿我的佛土(极乐世界)没有地 獄、饿鬼、畜生这三种恶道。

法藏比丘说:

'我若是 证得无上正等正觉,成佛时,所居住的国土(极乐世界),具足无量无边不可思议种种功德庄严,人事、物质、修学生活环境,都要超过一切诸佛国土。

This is the **FIRST VOW** of **Dharma Store Bhikshu.** He vows that His Land will be free from the three evil paths of hells, hungry ghosts and animals.

Dharma Store Bhikshu said: "When I certify to the Unsurpassed Proper and Equal Enlightenment and become a **BUDDHA**, the world where I dwell (The World Of Ultimate Bliss) will be full of different kinds of merits, virtues and adornments which are immeasurable, limitless and inconceivable. The human affairs, material enjoyment, learning and living environment will far surpass that of all other Buddhalands. May my Buddha Land (The World of Ultimate Bliss) be free from the three evil paths of hells, hungry ghosts and animals.'

这是第二「不堕恶趣愿」：

‘极乐世界中不但没有三恶道，甚至从地狱界等恶道中，发愿来生我国的一切众生，受到我的教化，假使他们到十方世界供养诸佛，化导众生，也永远不再堕入三恶趣，并且都能够 一生圆满成佛 。以上两愿实现了，我才成佛；若不实现，我不愿成佛。

This is the **SECOND VOW** of The **Dharma Store Bhikshu**. He wows that the living beings will never again fall into the evil paths. He said,

'In The World Of Ultimate Bliss, there are no three evil paths. Even those living beings from the evil paths such as the hells and others who vow to be born in my Buddhaland and accept my Teachings will never fall into the three evil paths. Even if they were to go and make offerings to all Buddhas in the worlds in the ten directions, or to transform other living beings in those lands, they would be forever free from the three evil paths. Every one can perfect Buddhahood in one's lifetime. If I can accomplish the above two vows, I will become a**BUDDHA**. If I am unable to realize these vows, I vow not to attain Buddhahood.'



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这是第三「身悉金色愿」：

'我成佛时，十方世界所有一切众生，往生到我的极乐国土时，都具足永远不变不坏的〈紫磨真金色〉的身体。如果不能实现的话，我就不成佛。

This is the **THIRD VOW. Dharma Store Bhikshu** vows that the living beings will each obtain a golden body. He said,

'When I become a **BUDDHA**, all living beings from the worlds in the ten directions, who are born in my World Of Ultimate Bliss, will be perfected with an indestructible, purplish pure golden body.'



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这是第四「三十二相愿」：

“我成佛时，十方世界所有一切众生，往生到我的极乐世界时，都具足三十二种大丈夫相。

This is the **FOURTH VOW** of The **Dharma Store Bhikshu**. He vows that living beings will obtain the thirty-two great man features.

'When I become a **BUDDHA**, all the living beings from the worlds in the ten directions, when they are born in my World Of Ultimate Bliss, they will be replete with the thirty-two features of a great being.'”



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“这是第五「身无差别愿」：我成佛时，十方世界所有一切众生，往生到我的极乐国土时，容貌端正、身心净洁，都是一样的身相，身形容貌都没有差别，也没有好丑之分。以上三愿如果不能实现，我就不成佛。

This is the **FIFTH VOW. Dharma Store Bhikshu** vows that the living beings are of the same kind. He said,

'When I become a **BUDDHA**, all living beings in the worlds in the ten directions who are born in the Land Of Ultimate Bliss will each obtain the same bodily appearance. Every one is adorned with a proper and upright countenance, a pure body and a pure mind. There is no difference in the body, neither is there a difference of being beautiful or unpleasant. If I am unable to accomplish these three vows, I will not attain Buddhahood.'”



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这是第六「宿命通愿」：

‘我成佛时，所有生到极乐世界的众生，都能夠知道自己过去无量劫中多生多世所造的一切善恶果报。如果不能实现我话，我就不成佛。’

This is the **SIXTH VOW** of the **Dharma Store Bhikshu**. He vows that living beings will obtain the penetration of former lives. He said,

'When I become a **BUDDHA**, all the living beings who are born in the World Of Ultimate Bliss, will be able to know their good and bad deeds which were created by them throughout the numerous lifetimes in immeasurable past kalpas and the corresponding rewards and retributions.'



阿弥陀佛四十八愿

THE 48 VOWS OF AMITABHA BUDDHA

前世

今世

後世

〈皆能洞视〉是第七「天眼通愿」，〈彻听〉是第八「天耳通愿」。

法藏比丘说：

‘我成佛时，所有生到极乐世界的众生，都能够〈洞视〉、〈彻听〉，知道十方世界过去、现在、未来的事情。如果以上的三愿不能实现，我就不成佛。’

They can 'see clearly' refers to the **SEVENTH VOW** of 'obtaining the penetration of Heavenly Eyes.' They can 'listen throughly refers to the **EIGTH VOW** of 'obtaining the penetration of Heavenly Ears.'

Dharma Store Bhikshu said:

'When I become a **BUDDHA**, all living beings who are born in the World Of Ultimate Bliss will be able to see clearly and listen thoroughly and understand the past, present and future events in the worlds in the ten directions. If I am unable to realize the above three vows, I will not attain Buddhahood.'



这是第九「他心通愿」：

'我成佛时所有生到极乐世界的众生，都能得到〈他心智通〉，如果不能完全知道无量无边诸佛刹中一切众生的心念，我就不成佛。'

This is the **NINTH VOW** of the **Dharma Store Bhikshu**. He vows that the living beings will obtain the penetration of others' minds. He said,

'When I become a **BUDDHA**, all living beings who are born in the World Of Ultimate Bliss will obtain the penetration of others' minds. If they are unable to wholely know the minds of all living beings in all the immeasurable and limitless Buddhalands, I will not attain Buddhahood.'



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THE 48 VOWS OF AMITABHA BUDDHA



这是第十「神足通愿」：

‘我成佛时所有生到极乐世界的众生，都能圆满具足〈波罗蜜多〉，得大圆满无有障碍。

This is the **TENTH VOW. Dharma Store Bhikshu** vows that the living beings will obtain the spiritual penetration. He said,

'When I become a **BUDDHA**, all living beings who are born in the World Of Ultimate Bliss will be perfectly endowed with the paramitas, of self-ease spiritual penetration which is without obstruction.'



阿弥陀佛四十八愿

THE 48 VOWS OF AMITABHA BUDDHA



这是第十一「偏供诸佛愿」：

‘我成佛时，所有生到极乐世界的众生，在极短的时间内，如果不能到达十方国土，去普遍游历供养诸佛，我就不成佛。

供佛是修大福，闻佛说法是开大智慧。

This is the **ELEVENTH VOW** of The **Dharma Store Bhikshu**. He vows that living beings will be able to pervasively make offerings to all The Buddhas, He said,

'When I become a **BUDDHA**, if all the living beings who are born in the World Of Ultimate Bliss are unable to travel universally to make offerings to all the Buddhas in the worlds in the ten directions within a short period of time, I will not attain Buddhahood.'

Making offerings to The **Buddha** is to cultivate great blessings while listening to the Buddha's Teaching is to have one's great wisdom opened up. ’



阿弥陀佛四十八愿

THE 48 VOWS OF AMITABHA BUDDHA

六根清净

分别



这是第十二「定成正觉愿」：

“我成佛时，所有生到极乐世界的众生，都远离一切分别心，六根寂然安静，如果不能决定成佛，我就不取正觉。

这一愿是阿弥陀佛保证往生者，必定一生成佛的保证书。

This is the **TWELFTH VOW. Dharma Store Bhikshu** vows that the living beings will surely accomplish Buddhahood. He said,

'When I become a **BUDDHA**, all the living beings who are born in the World Of Ultimate Bliss, will forever leave the discriminating mind. Their six roots will be still and calm. If they are uncertain of their ability to attain Buddhahood, I will not attain Proper Enlightenment.'

This is the guarantee of Amitabha Buddha who makes sure that everyone who is born in His Land will accomplish Buddhahood in one's lifetime.”



阿弥陀佛四十八愿

THE 48 VOWS OF AMITABHA BUDDHA



这是第十三「光明无量愿」：

"我成佛时，愿自己的光明不可限量，普照十方一切佛刹，光明绝对超胜一切佛光，胜过日月的光明千万亿倍。"

This is the **THIRTEENTH VOW** of The **Dharma Store Bhikshu**. He vows that He will obtain immeasurable bright lights. He said,

> 'When I become a **BUDDHA**, may my limitless bright lights pervasively illuminate all the Buddhalands in the ten directions. May my lights be brighter than all the other Buddhas' lights, much brighter than the lights of the sun and moon by thousands of millions of times.'



阿弥陀佛 四十八愿

THE 48 VOWS OF AMITABHA BUDDHA



这是第十四「触光安乐愿」：

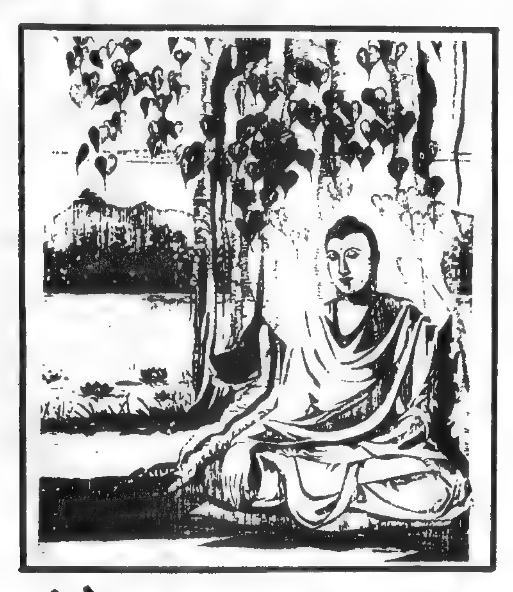
“我成佛时，若有众生，见到我的光明，光明照触到他的身上，没有不得到安乐的，自然会以慈悲心来行善，将来必定往生极乐世界。以上二愿如果不能实现的话，我就不成佛。”

This is the **FOURTEENTH VOW. Dharma Store Bhikshu** vows that the living beings will be serene and blissful when they encounter the lights. He said,

'When I become a **BUDDHA**, every living being who sees my lights which shine from his body will always be calm and happy. He will naturally cultivate goodness with kindness and compassion. In future, he will surely be born in the World Of Ultimate Bliss. If I am unable to realize these two vows, I will not attain Buddhahood.'



阿弥陀佛四十八愿
THE 48 VOWS OF AMITABHA BUDDHA



这是第十五「寿命无量愿」：

“我成佛时，我的寿命无量，国中无数天人、声闻寿命也和我同样的无量。

This is the **FIFTEENTH VOW** of The **Dharma Store Bhikshu**. He vows that the living beings will obtain immeasurable lifespan. He said,

'When I become a **BUDDHA**, my lifespan will be immeasurable. The lifespan of the numerous Heavenly Beings and Sound Hearers in My Land will be the same as My Immeasurable Lifespan.'



寿·人数



“这是第十六「声闻无数愿」：

我成佛时，国中声闻天人无数，假如一个大千世界的众生都成为缘觉，他们用百千劫的长时间，共同来计算极乐世界声闻、天人二类的寿量及人数，他们如果能算知此二类大众的寿量与人数，我就不成佛。

This is the **SIXTEENTH VOW. Dharma Store Bhikshu** vows that there will be uncountable Sound Hearers. He said,

> 'When I become a **BUDDHA**, there will be immeasurable Sound Hearers and Heavenly Beings in My Land. If all the living beings in the Three Thousand Great Thousand World Systems were to become the Conditioned Enlightened Ones and if they were able to know the number of Sound Hearers and Heavenly Beings in My Land, throughout hundreds of thousands of kalpas, and also able to know their lifespan, I would not attain Buddhahood.'”



阿弥陀佛四十八愿

THE 48 VOWS OF AMITABHA BUDDHA



这是第十七「诸佛称叹愿」：

‘我作佛时，十方世界无量无数诸佛，假若不共同称扬赞叹我的名号，及演说、推荐、介绍极乐世界的功德和国土的善妙：指一切诸佛皆为众生宣扬净土三经，劝众生念佛求生净土，我就不成佛。

This is the **SEVENTEENTH VOW** of The **Dharma Store Bhikshu**. He vows that all The Buddhas will praise His Name. He said,

'When I become a **BUDDHA**, if the immeasurable Buddhas in the worlds in the ten directions do not praise My Name, neither do they talk about the merits and virtues of the World Of Ultimate Bliss, nor do they recommend and introduce the good and Wonderful Land to the living beings, I will not attain Buddhahood.’



阿弥陀佛四十八愿

THE 48 VOWS OF AMITABHA BUDDHA

南无阿弥陀佛

"这是第十八「十念必生愿」：

我作佛时，十方世界所有众生，闻我(阿弥陀佛)名号之后，只要以至诚心深信，爱好修学念佛法门，并且把自己所修的一切善根，心心念念回向发愿求生我的国土。无论他念佛多少，甚至于在临终称念十句佛号都能往生极乐世界。如果不能往生，我就不成佛。但是，除了犯〈五逆罪〉，再加上〈诽谤正法〉的人，他们不得往生。

This is the **EIGHTEENTH VOW. Dharma Store Bhikshu** vows that living beings are certain to obtain a rebirth in His Land if they are able to be mindful of Him in **TEN SUCCESSIVE THOUGHTS.**

'When I become a **BUDDHA**, all the living beings in the worlds in the ten directions, after hearing My Name **'Amitabha Buddha'**, will sincerely have deep faith in My Name and they will cultivate joyfully will cultivate the Dharma Door of Buddha Recitation. Moreover, they will in every thought bring forth the vow to transfer the merits of all the good roots which they have cultivated to seek a rebirth in My Buddhaland. They will certainly be born in My Land even if they may not have recited for a long time. Even those who manage to recite **MY NAME** for **TEN TIMES** at their death beds will all be able to attain a re-birth in the World Of Ultimate Bliss. If they are unable to gain a rebirth there, I vow not to attain Buddhahood. But there is an exception. People who have committed the Five Rebellious Sins and gone against and slandered the Proper Dharma, will not be able to attain a rebirth in the World Of Ultimate Bliss.'"



阿弥陀佛四十八愿

THE 48 VOWS OF AMITABHA BUDDHA

南無阿彌陀佛

南無阿彌陀佛

布施

持戒

忍辱

精进

禅定

般若



这是第十九「闻名发心愿」：

“我作佛时，十方众生，闻我名号，能发起殊胜的菩提心。以清净心修一切善行，奉行菩萨六波罗密（布施、持戒、忍辱、精进、禅定、般若）。他们的信心坚固不退，又以所修一切善根，回向发愿求生极乐世界。

This is the **NINETEENTH VOW. Dharma Store Bhikshu** vows that the living beings will bring forth the Bodhi Resolve when they hear His Name. He said,

"When I become a **BUDDHA**, the living beings in the ten directions, on hearing My Name, will bring forth the Supreme Bodhi Mind. With a pure mind, they will cultivate all good deeds and uphold the six paramitas (They are the paramitas of giving, upholding the precepts, patience, diligence, concentration and wisdom). They are endowed with good faith which is firm, solid and non-retreating. Moreover, they will transfer all their good roots and vow to be born in the World of Ultimate Bliss."



阿弥陀佛四十八愿

THE 48 VOWS OF AMITABHA BUDDHA

这是第二十「临终接愿」：

“法藏比丘说：我作佛时，十方众生，闻我名号，一心专念，昼夜都不间断。此人在临命终时，我与诸菩萨众，迎现在他的面前。接引他往生，经很短的时间就生到极乐国土，成为圆满证得三种不退转的阿惟越致大菩萨。以上二愿，如果不能实现，我就不成佛。

This is the **TWENTIETH VOW. Dharma Store Bhikshu** vows that He will welcome the living beings to His Land when they die.

Dharma Store Bhikshu said, 'When I become a **BUDDHA**, the living beings in the ten directions, on hearing My Name, will be mindfull of me whole heartedly and unceasingly throughout the days and nights.'

'When this man is about to pass away, I will come before him together with all the Bodhisattvas to welcome and lead him to be born in the World of Ultimate Bliss within a short period of time. He will perfectly certify to the position of Avarvartyas Bodhisattva Mahasattva who has certified to three kinds of no-retreat. If I am unable to realize these two vows, I will not attain Buddhahood.'”



阿弥陀佛四十八愿

THE 48 VOWS OF AMITABHA BUDDHA

卍

“这是第二十一「悔过得生愿」：

我作佛时，十方众生，闻我名号，一心专念极乐世界依正庄严，发菩提心，信心坚固不退转，以持名念佛来培植功德之本，再以至诚心回向求生极乐世界，没有不满愿的。如果这个人过去生中造有极重的罪恶，听到阿弥陀佛名号，立即悔改过失，受持经典的教诫，发愿求生极世界，此人命终不会再经历 三恶道，立即往生到我的国土。如果不是这样，我就不成佛。

This is the **TWENTY-FIRST VOW.Dharma Store Bhikshu** vows that the living beings will be reborn in His Land when they realize their mistakes and reform. He said,

'When I become a **BUDDHA**, living beings in the ten directions, on hearing My Name, will be mindful of the Sagely Assembly and the environment of the World of Ultimate Bliss whole heartedly. With a firm, solid and non-retreating faith, they will bring forth the Bodhi Mind. They cultivate and nurture the roots of merits and virtues by reciting the Buddha's Name. With a genuinely sincere mind, they will transfer all the merits and virtues to seek a rebirth in the World of Ultimate Bliss. And all of them will be able accomplish their vows. If such a man has committed severe offences in his past lives, on hearing the Name of Amitabha Buddha, he will be remorseful over his evil deeds and reform immediately. He will accept and uphold the teachings and instructions in the Sutras and bring forth the vow to seek rebirth in the World of Ultimate Bliss. When his lifespan comes to an end, he will never fall into the three evil paths. And he will be born in My Land immediately. If this is not the case, I will not attain Buddhahood.'”



阿弥陀佛四十八愿

THE 48 VOWS OF AMITABHA BUDDHA



这是第二十二「国无女人愿」：

‘我作佛时，我的国土之内没有妇女，所有往生到极乐世界的女人都与佛一样，具足三十二种大丈夫相。’

This is the **TWENTY-SECOND VOW. Dharma Store Bhikshu** vows that there will be no female in His Land. He said,

'When I become a **BUDDHA**, there is no female in my Buddhaland. All the women who are born in the World of Ultimate Bliss will be the same like The **BUDDHA**, who is adorned with thirty-two marks of a Great Being.'

男



“这是第二十三「厌女转男愿」：我作佛时，若有女人，听闻到阿弥陀佛名号，就能得清净的信心，再以净信发菩提心，厌恶忧患女身，发愿求生极乐世界，此人命终立即转化为男子，来生我的国土。

This is the **TWENTY -THIRD VOW. Dharma Store Bhikshu** vows that the women will dislike her present form body and will born as a man in His Land. He said,

'When I become a **BUDDHA**, if there is a woman who hears the Name of Amitabha Buddha she will obtain pure faith. And with the pure faith she will bring forth the Bodhi Mind. She will dislike the body of a woman and bring forth the vow to seek rebirth in the World Of Ultimate Bliss. At the end of her life, she will be transformed into a man and be born in My Land.' ”



阿弥陀佛四十八愿

THE 48 VOWS OF AMITABHA BUDDHA



“这是第二十四「莲花化生愿」：我作佛时，十方世界所有一切众生，凡是生到极乐世界的人，都是从七宝池的莲花中化生。以上三愿若不能实现，我就不成佛。

This is the **TWENTY-FOURTH VOW. Dharma Store Bhikshu** vows that living beings will be born from transformation in the lotus flowers. He said,

'When I become a **BUDDHA**, all the living beings in the worlds in the ten directions, when they are born in the World Of Ultimate Bliss will all be born by transformation from the lotus flowers in the ponds of seven gems. If these three vows are not realized, I will not attain Buddhahood.'”

六和

三学

六度

普贤十愿大行之法

三福



“这是第二十五「天人礼敬愿」：
我作佛时，十方众生，听到阿弥陀佛名号之后，就能发起欢喜心，深信爱好念佛法门，并虔诚礼拜归依，用清净心修习菩萨三福、六和、三学、六度、普贤十愿大行之法。他们虽然没有发愿求生净土，他们的行持，已经获得诸天世人的尊敬。

This is the **TWENTY -FIFTH VOW. Dharma Store Bhikshu** vows that the heavenly and earthly beings will be respectful to them. He said,

'When I become a **BUDDHA**, all the living beings in the ten directions, on hearing the Name Of Amitabha Buddha will bring forth a joyous mind and deeply believe in the Dharma Door Of Buddha Recitation. They will make obeisance and take refuge with me sincerely. With a pure mind they will cultivate the Bodhisattva Conduct. They will cultivate the Dharmas of Great Practice such as the Three Blessings, the Six Harmonious Conduct, the Three Learnings, the Six Cross Over and the Ten Vows of Great Conduct of Universal Worthy Bodhisattva. Even though they do not vow to seek rebirth in the Pure Land, they will be respected by the Heavenly and earthly beings because of their virtuous conduct.'”

布施
好善
捐款
南無阿彌陀佛



‘这是第二十六「闻名得福愿」：

我作佛时，十方众生如果听到阿弥陀佛名号，直起欢喜心，深信爱好，如果没有发愿求往生，在他寿终之后，也能生到尊贵家，得诸根无缺、相貌圆满的大福德果报。

This is the **TWENTY-SIXTH VOW. Dharma Store Bhikshu** vows that living beings will obtain blessings on hearing His Name. He said,

'When I become a **BUDDHA**, the living beings in the ten directions, on hearing the Name of Amitabha Buddha will give rise to great joy and believe in me deely.

If they have not made the vow to seek rebirth in My Land they will be born into respectable and honourable families when pass away. They will obtain the reward of Great Blissings and Virtues and be replete with full sense organs and a perfect countenance.' ’



阿弥陀佛四十八愿

THE 48 VOWS OF AMITABHA BUDDHA



这是第二十七「修殊胜行愿」：

“我作佛时，十方众生闻我名号，欢喜信乐，礼拜归命，虽然没有发愿求往生，但是来生还能继续修学念佛法，并且时时修习殊胜的梵行。以上三愿不兑现，我就不成佛。”

This is the **TWENTY-SEVENTH VOW. Dharma Store Bhikshu** vows that the living beings will cultivate the supremely wonderful pure conduct. He said,

'When I become a **BUDDHA**, the living beings in the ten directions, on hearing my Name will give rise to joy and faith. Even though they do not bring forth the vow to seek rebirth in the Pure Land, they will continue to cultivate the Dharma Door of Buddha Recitation and the Supreme Brahman Conduct. If these three Vows are not realized, I will not attain Buddhahood.'



阿弥陀佛四十八愿

THE 48 VOWS OF AMITABHA BUDDHA

三恶道 三毒



‘这是第二十八「国无不善愿」：

我成佛时，在我的极乐世界里，不但没有不善的事，连不善的名字都听不到。

This is the **TWENTY-EIGHT VOW. Dharma Store Bhikshu** vows that the Pure Land is free from all evils. He said,

'When I become a **BUDDHA**, there is no evil affair in My World Of Ultimate Bliss. We cannot even hear about evil names.'’



阿弥陀佛四十八愿

THE 48 VOWS OF AMITABHA BUDDHA



‘这是第二十九「住正定聚愿」：我成佛时，十方世界所有众生，往生到我的极乐世界，都同心同德，住于正定之聚，一生决定成佛。’

This is the **TWENTY-NINE VOW. Dharma Store Bhikshu** vows that living beings will dwell in the Proper Concentration. He said,

‘When I become a **BUDDHA**, all the living beings in the worlds in ten directions who are born in the World Of Ultimate Bliss will dwell in the Proper Concentration as they are endowed with the same virtuous mindground.

Everyone will be certain to accomplish Buddhahood in his lifetime!’



阿弥陀佛 四十八愿

THE 48 VOWS OF AMITABHA BUDDHA

远离烦恼

清凉自在



“这是第三十「乐如漏尽愿」：

我作佛时，所有生到极乐世界的众生，永离一切烦恼，心得清凉自在，所受的快乐无比殊胜，如同漏尽比丘。”

This is the **THIRTIETH VOW. Dharma Store Bhikshu** vows that the bliss is the same as the extinction of all outflows. He said,

'When I become a **BUDDHA**, all the living beings who are born in the World Of Ultimate Bliss will forever be free from all heated afflictions. They are always at ease as their mind is pure and cool. The supreme bliss that they experience will be the same as the bhikshus who have no more outflows.'

分别

执着



这是第三十一「不贪计身愿」：

“我作佛时，往生极乐世界的众生，对于世出世间一切法不再生起分别，对身体也不会再起执着的念头。以上四愿不实现，我就不取正觉。”

This is the **THIRTY-FIRST VOW. Dharma Store Bhikshu** vows that living beings will not be greedy for self benefit. He said,

'When I become a **BUDDHA**, all the living beings who are born in the World of Ultimate Bliss will never give rise to a mind of differentiation concerning all the Dharmas in the World and leaving the World. They will never again be attached to their bodies. If I am unable to realize the above four Vows, I will not attain the Proper Enlightenment.'

金剛不壞



这是第三十二「那罗延身愿」：

“我作佛时，往生到极乐世界的众生，都具足无量善根，所以得金刚不坏的身体，具有非常坚固的体力。”

This is the **THIRTY-SECOND VOW. Dharma Store Bhikshu** vows that living beings will obtain the Vajra Indestructible Bodies. He said,

'When I become a **BUDDHA**, the living beings who are born in the World Of Ultimate Bliss will be endowed with immeasurable good roots. All of them will obtain the Vajra Indestructible Bodies which are firm, solid and powerful.'



阿弥陀佛四十八愿

THE 48 VOWS OF AMITABHA BUDDHA



这是第三十三「光明慧辩愿」：

‘我作佛时，往生极乐世界的众生跟佛一样，身顶都有光明照耀，具足成就圆满智慧，获得如同佛一样的无碍辩才，为众生演说诸法。’

This is the **THIRTY-THIRD VOW. Dharma Store Bhikshu** vows that living beings will obtain brilliant light and wonderful eloquence. He said,

'When I become a BUDDHA, the living beings who are born in the World Of Ultimate Bliss will look like The Buddha. The top of their heads will emit bright lights which shine brilliantly. Besides they will fully accomplish perfect wisdom and unobstructed eloquence just like The Buddha so as to expound the Dharmas to all living beings.'



阿弥陀佛 四十八愿

THE 48 VOWS OF AMITABHA BUDDHA

这是第三十四「善谈法要愿」：

“我作佛的时候，生我国者，都能契机理的演说诸佛深密精要的佛法，就是演说这部〈无量寿经〉。以真诚、言语、身行示范化导一切众生，所说言音犹如钟声一样传播很远，能警觉众生断恶修善，离苦的乐。以上三愿不能实现，我就不取正觉。

This is the **THIRTY-FOURTH VOW. Dharma Store Bhikshu** vows that living beings are good at discussing the important Dharmas. He said,

'When I become a **BUDDHA**, living beings who are born in My Land will be able to expound the deep, secretive and profound Buddha Dharmas in accord with the root nature of the living beings and the principle. That is to say they will expound on ' The Sutra of Immeasurable Lifespan'.

They will use sincere words and act as a model in order to teach and transform all living beings. Their voices will spread afar just like the sound of the bells. As such living beings will awaken to the path. They will abstain from all evils and practise good deads and hence be able to leave behind sufferings and attain bliss. If I am unable to realize these three vows, I will not attain The Proper Enlightenment.'”



阿弥陀佛四十八愿

THE 48 VOWS OF AMITABHA BUDDHA

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“这是第三十五「一生补处愿」：

我作佛时，十方世界所有众生，往生到极乐世界，都能究竟证得一生补处等觉菩萨的果位，决定一生成佛。”

This is the **THIRTY-FIFTH VOW. Dharma Store Bhikshu** He vows that living beings will arrive at the position of only one birth before Buddhahood. He said,

'When I become a **BUDDHA**, living beings in the worlds in the ten directions will ultimately certify to the position of only one birth before Buddhahood when they are born in the World Of Ultimate Bliss.

They will attain the fruition position of Equal Enlightenment and will certainly accomplish Buddhahood in that life's time.'



阿弥陀佛四十八愿

THE 48 VOWS OF AMITABHA BUDDHA

“这是第三十六「教化随意愿」：

我作佛时，所有众生，往生到极乐世界者，究竟必定得到一生补处。除了他们欲实本愿，凭着坚固弘誓愿力，教化一切众生，使众生对于佛法都能发起清净的信心，劝导他们修学觉悟的行为，进而修学普贤菩萨的十大愿王求愿往生报乐。这些菩萨即使示现到他方世界教化众生，也不受六道轮回的苦报。他们或者示现说法的身分，或者示现听法的身分，或者示现神通利益众生，无论示现什么身分，教化什么法门，都能以种种善巧方便，令众生随意修习，最终目的都是为了引导众生往生极乐，菩萨的弘誓愿没有不圆满的。以上这两愿如果不能实现的话，我就不成佛。

This is the **THIRTY-FIFTH VOW. Dharma Store Bhikshu** He vows that living beings will be free to teach and transform other beings. He said,

'When I become a Buddha, all the living beings who are born in the World Of Ultimate Bliss will Ultimately arrive at the position of one birth before Buddhahood. Except for those who have vowed to teach and transform living beings so that they will bring forth the Pure faith in the Buddha Dharma. They will then be armed with firm and solid great vows to exhort all living beings to practice the Bodhi Conduct so that they will awaken to the Path. Finally they will be able to cultivate in accord with the ten Great Kings of vows of Samantabhadra Bodhisattva to seek rebirth in the World Of Ultimate Bliss.

Even though these Bodhisattvas reveal the appearance of teaching and transforming living beings in other worlds, they will not experience the retribution of sufferings on the six paths of transmigration. Some may appear as teachers to teach the Dharmas, while others will become the audience in the Dharma assembly, some may possess the spiritual penetration to benefit living beings. No matter what kinds of appearance they may manifest before the living beings, or whatever Dharma Doors they are teaching, they will finally be able to lead living beings to be born in the World Of Ultimate Bliss by using the different Expedient Skills in Means. Living beings will be able to practise in accord with their root nature.

The great vows of the Bodhisattvas will surely be accomplished fully. If I am unable to accomplish these two vows, I will not attain Buddhahood.'



阿弥陀佛四十八愿

THE 48 VOWS OF AMITABHA BUDDHA



“这是第三十七「衣食自至愿」：我作佛时，一切众生生到极乐世界，精神、物质、生活所需，如飲食、衣服、种种供具，都能随自己心愿现前，没有不满愿的。

This is the **THIRTY-SEVENTH VOW. Dharma Store Bhikshu** vows that the clothes and food will appear as one has wished for them. He said,

'When I become a **BUDDHA**, all the living beings who are born in the World Of Ultimate Bliss will obtain the spiritul and material fulfilment, the daily necessities such as food, drinks, clothings and other offerings just as they wish. No one will be unable to fulfill his Vows.'”



阿弥陀佛四十八愿

THE 48 VOWS OF AMITABHA BUDDHA



这是第三十八「应念受供愿」：

‘我成佛时，一切生到我国者，如果要想供养诸佛的话，十方诸佛都能应他们的心念接受供养。以上二愿不能实现的话，我就不取正觉。’

This is the **THIRTY-EIGHTH VOW. Dharma Store Bhikshu** vows that The Buddha will receive their offerings in the space of such a thought. He said,

'When I become a **BUDDHA**, all living beings who are born in my Land will be able to make offerings to the Buddhas in the ten directions if they wish to do so. And the Buddhas will accept their offerings in response to the arising of such a thought. If I am unable to accomplish these two Vows, I will not attain The Proper Enlightenment.'



阿弥陀佛四十八愿

THE 48 VOWS OF AMITABHA BUDDHA

这是第三十九「庄严无尽愿」：

“我作佛时，极乐世界的一切万物，庄严清净、光明华丽、形状色彩殊胜奇特，真正是微妙到了极处，是无法称说衡量的。极乐世界的众生虽然具足天眼，对于国中万物如果能分辨出它的形状、色彩、光明相状、名字数量，以及能总说出者，我就不取正觉。”

This is the **THIRTY-NINTH VOW. Dharma Store Bhikshu** vows that the adornment will be inexhaustible. He said,

'When I become a **BUDDHA**, all the myriad things in My Land will be purely adorned, with beautiful light and of special forms and colours, to such an extent of wonder that no one will be able to exhaust talking about them. Even though the living beings in the World Of Ultimate Bliss are endowed with the Heavenly Eyes, if they are able to differentiate these forms and colours, the colourful lights and appearances, their names and quantities and talk about them generally, I will not attain The Proper Enlightenment.'



阿弥陀佛四十八愿

THE 48 VOWS OF AMITABHA BUDDHA



这是第四十「无量色树愿」：

“我作佛时，极乐国中有无量光明彩丽的树。它们的高度有的百由旬，有的千由旬。道场旁的菩提树高达四百万里。在极乐世界的菩萨当中，虽然有些是善根劣的，但是他们对这些宝树的庄严，都能了解知道。

This is the **FORTIETH VOW. Dharma Store Bhikshu** vows that the Trees are of immeasurable colours. He said,

'When I become a **BUDDHA**, there will be uncountable bright and colourful tree in my Land. Some of them are hundreds of Yojanas in height while others are thousands of Yojanas in height. The height of the Bodhi Tree beside the way Place is four million miles.

Amongst the Bodhisattvas in the World Of Ultimate Bliss even those whose good roots are not so profound, also can know and understand the adornments of these Precious Trees clearly.'”



阿弥陀佛四十八愿

THE 48 VOWS OF AMITABHA BUDDHA



这是第四十一「树现佛刹愿」：

“我作佛时，极乐世界的众生，想要看到十方诸佛国土的人、事、物等种种庄严，都能在宝树行间看到，好像从明洁的镜子看到自己的面相一样。如果以上两愿不能实现，我就不成佛。”

This is the **FORTY-FIRST VOW. Dharma Store Bhikshu** vows that all the Buddhalands will appear among the tress. He said,

'When I become a **BUDDHA**, if the living beings in the World Of Ultimate Bliss wish to see the people, the happenings, things and the different adornments of the Buddhalands in the ten directrons, they can see them among the rows of Jewel Trees, just like seeing the clear mirror where one would be able to see one's face clearly. If I am unable to realize these two Vows, I will not attain Buddhahood.'



阿弥陀佛 四十八愿

THE 48 VOWS OF AMITABHA BUDDHA

这是第四十二「彻照十方愿」：

“我作佛时，所居住的极乐世界广阔无有边际，庄严清净，光明晶莹得像镜子一样，能彻照十方无量无数，不可思议的诸佛国土。十方世界的一切众生，如果看到极乐世界的光明，都能生起希有殊胜无上的菩提心。如果此愿不能实现，我就不成佛。

This is the **FORTY-SECOND VOW. Dharma Store Bhikshu** vows that the Lights of the Land will thoroughly illuminate the ten directions. He said,

'When I become a **BUDDHA**, the World Of Ultimate Bliss where I dwell will be vast, expansive and limitless. It is purely adorned and shines brilliantly just like a mirror. The lights will illuminate clearly the immeasurable, innumerable, inconceivable Buddhalands in the ten directions. All the living beings in the worlds in the ten directions, on seeing the light of the World Of Ultimate Bliss, will give rise to the rare mind which is the Supreme and Unsurpassed Bodhi Mind. If I am unable to realize this Vow, I will not attain Buddhahood.'



阿弥陀佛四十八愿

THE 48 VOWS OF AMITABHA BUDDHA

这是第四十三「宝香普熏愿」：

"我作佛时，从极乐世界的地层到虚空，其中所有的宫殿、楼观、池流、华树以及所有的 一切万物，都是由无量的宝香和合而成。宝香气味能普遍熏及十方世界，一切众生只要闻到极乐世界的妙香，自然身心清净，修学佛所教导的种种殊胜清净之行。如果此愿不能实现的话，我就不成佛。"

This is the **FORTY-THIRD VOW. Dharma Store Bhikshu** vows that the precious fragrance will pervasively perfume the ten directions. He said,

'When I become a **BUDDHA**, the palaces, towers, the ponds and streams, the flower trees and all the myriad things, stretching from the ground to the empty space of the World of Ultimate Bliss will all be composed of the immeasuable precious fragrance.The precious fragance will pervasively perfume the worlds in the ten directions. All the living beings when they smell the wonderful fragrance of the World Of Ultimate Bliss will naturally be pure in body and mind. They will cultivate the different supremely pure practices, in accord with the teachings of the Buddha. If I will unable to accomplish this Vows, I will not attain Buddhahood.'



阿弥陀佛四十八愿

THE 48 VOWS OF AMITABHA BUDDHA

清净三昧

解脱三昧

普等三昧



“这是第四十四「普等三昧愿」：我作佛时，十方一切佛刹中的所有菩萨，只要闻到我的名号之后，就能随即证得清净三昧、解脱三昧、普等三昧，也自然能掌握一切法的总纲领，能安住在念佛三昧中，一直圆满成佛。

This is the **FORTY-FOURTH VOW. Dharma Store Bhikshu** vows that living beings will obtain the Pervasive Equanimity Samadhi. He said,

'When I become a **BUDDHA**, all the Bodhisattvas in all the Buddhalands in the ten directions, on hearing My Name, will be able to certify immediately to the Samadhi of Purity, the Samadli of Liberation and the Samadhi of Pervasive Equanimity. They will naturally uphold the general principles of all Dharmas and dwell in the Samadhi of Buddha Recitation until they perfect Buddhahood.' ”



阿弥陀佛四十八愿

THE 48 VOWS OF AMITABHA BUDDHA

南无阿弥陀佛



这是第四十五「定中供佛愿」：

“我作佛的，十方世界一切菩萨，只要闻到我的名号，就能住于正定，常在定中供养于十方无量无边一切诸佛，而且不失定意。以上两愿如果不能实现，我就不成佛。”

This is the **FORTY-FIFTH VOW. Dharma Store Bhikshu** vows that living beings will be able to make offerings to all the Buddhas in their Samadhi. He said,

'When I become a **BUDDHA,** all the Bodhisattvas in the worlds in the ten directions, on hearing My Name, will dwell in Proper Concentration. They will always make offerings to the immeasurable and limitless Buddhas in the ten directions in their deep concentration. They will never lose their concentration. If these two Vows **are** not accomplished, I will not attain Buddhahood.'



南無阿彌陀佛

十法界

生死　轮迴



“这是第四十六「获陀罗尼愿」：我作佛的时候，他方世界的菩萨们，听到我的名号，就可证得永离生死之法，脱离十法界，证入一真法界。同时能掌握一切法的总纲领，对一切众生契机契理宣说妙法。”

This is the **FORTY-FOURTH VOW.** of **Dharma Store Bhikshu**. He vows that the living beings will obtain the Dharanis. He said,

'When I become a **BUDDHA**, the Bodhisattvas in the Worlds in other directions, on hearing My Name, will be able to certify to the Dharma of leaving birth and death forever. They will be liberated from the ten Dharma Realms and certified to the One Genuine Dharma Realm. Besides they are able to uphold the General Principles of all Dharmas so as to expound the wonderful Dharma to all living beings in accord with their root-nature and principles.'



阿弥陀佛 四十八愿

THE 48 VOWS OF AMITABHA BUDDHA

音响忍

柔顺忍

无生法忍

卍



“这是第四十七「闻名得忍愿」：

我作佛时，他方世界的菩萨们，闻到我的名号，身心自然清净欢喜，得如佛一样的平等住。以菩萨的心行利益众生，自然具足佛果功德的根本。立刻获得音 响忍、柔顺忍、和无生法忍。

This is the **FORTY-SEVENTH VOW. Dharma Store Bhikshu** vows that the living beings will obtain the patience when they hear His Name. He said,

'When I become a **BUDDHA,** all the Bodhisattvas in the worlds of other directions, on hearing My Name, will naturally be pure and blissful in body and mind. Just like the Buddha, they will dwell in the mind of equanimity. With a kind and compassionate mind they cultivate the Bodhisattva Conduct to benefit the living beings and hence be able to perfect the roots of merits and virtues of Buddhahood naturally. And immediately they will certify to the Patience of sounds, the Patience of gentleness and the Dharma Patience of No-Birth.' ”



阿弥陀佛四十八愿

THE 48 VOWS OF AMITABHA BUDDHA



这是第四十八「现证不退愿」：

“我作佛时，他方世界的菩萨们，听到我的名号，就能圆满证得三不退转的果位。以上三愿若不能实现，我就不成佛。

This is the **FORTY-EIGHTH VOW. Dharma Store Bhikshu** vows that living beings will arrive at the position of Non-retreating presently. He said,

'When I become a **BUDDHA,** all the Bodhisattras in the Worlds in other directions, on hearing My Name will be certified perfectly to the three fruition positions of non-retreating. If I am unable to accomplish these three Vows, I will not attain Buddhahood.'”



阿弥陀佛四十八愿

THE 48 VOWS OF AMITABHA BUDDHA



●法藏比丘必成正觉●

“法藏比丘在老师的面前，说出「四十八愿」以后，又以偈颂的形式，来表达他至诚的行愿。所以即时感得雨花动地的瑞相，而且空中赞言，必定成佛。

DHARMA STORE BHIKSHU WILL DEFINITELY ACCOMPLISH PROPER ENLIGHTENMENT

After saying the **FORTY-EIGHT** Vows before His Teacher, **Dharma Store Bhikshu** again put forth His Vows in verses so as to show His sincerity. Hence He was able to get an auspicious response with flowers raining down from empty space and the Land vibrating in six ways. Moreover, these sprang up verses of praise in empty space, predicting that He would certainly accomplish Buddhahood.”



阿弥陀佛四十八愿

THE 48 VOWS OF AMITABHA BUDDHA

“释迦牟尼佛告诉阿难说：

当时法藏比丘说了「四十八愿」之后，又以偈颂歌赞来表达他的心愿。

Sakyamuni Buddha told Ananda,

'After Dharma Store Bhikshu had finished saying His ' **FORTY-EIGHT** VOWS' again He used verses of praise in order to express His wishes: '



无上佛道



"我(法藏比丘)已建立超越一切世间的志愿，决定成就无上佛道。这「四十八大愿」如果不能圆满实现，我决定不成佛。"

'I (DHARMA STORE BHIKSHU) HAVE BROUGHT FORTH THE VOWS WHICH FAR SURPASS THE WORLD,

AND I VOW I WILL CERTAINLY ATTAIN THE UNSURPASSED BUDDHA PATH.

IF I AM UNABLE TO ACCOMPLISH THE FORTY-EIGHT VOWS PERFECTLY,

I WILL CERTAINLY NOT ACCOMPLISH BUDDHAHOOD.'



阿弥陀佛四十八愿

THE 48 VOWS OF AMITABHA BUDDHA



“我成佛时，还要做十法界一切众生的大施主，救济他们的贫穷（福慧未圆）与困苦（无明未尽），要让各类众生永远脱离生死的无明长夜忧苦，出生种种善根，成就菩提佛果。”

'When I become a **BUDDHA**, I will be the greatest donor to all living beings in the ten Dharma Realms so as to relieve them of poverty (As they have not perfected the cultivation of blessings and wisdow) and sufferings. (As they have not succeeded in severing ignorance.) I will make sure that all living beings will forever be liberated from the sufferings in the long nights of birth and death because of ignorance. And there will arise in them all good roots which enable them to accomplish the fruition of Bodhi.'



阿弥陀佛四十八愿

THE 48 VOWS OF AMITABHA BUDDHA

无

量

寿



‘我如果成佛，名号就叫「无量寿」。十方世界一切众生，只要听到我的名号，欢喜信受，依教修行，都能往生我的极乐世界。生我国土的人，都如佛一样具有紫磨真金色身，具足三十二种大丈夫，圆满之相。

'When I become a **BUDDHA**, Immeasurable Lifespan will be My Name. All the living beings in the Worlds in the ten directions, on hearing My Name, will joyfully believe, accept and cultivate in accord with My Teachings. And all of them will be reborn in My World Of Ultimate Bliss. Just like The Buddha, they will obtain a purplish golden body which is adorned with the perfect features of thirty-two marks of a Great Being.'’



阿弥陀佛 四十八愿

THE 48 VOWS OF AMITABHA BUDDHA

清净
无欲
卍
大
悲



"法藏比丘发愿说：

生我国土的人，也能像我一样，以大悲心利益十方一切众生。为了利他，首先自己示范修习远离一切世间贪欲，深入正念，以净慧来勤修清净无欲之行。

Dharma Store Bhikshu brought forth the Vows and said, ' People who are born in My Land will be just like me. They will bring forth the mind of great compassion to benefit all living beings in the ten directions. In order to benefit others, firstly a man must act as a model to cultivate the practice of leaving all worldly attachment and greedy desires. He will be able to enter Proper Mindfulness deeply. With pure wisdom he will cultivate the pure Conduct diligently to leave behind all sensual desires.' "



阿弥陀佛四十八愿

THE 48 VOWS OF AMITABHA BUDDHA

贪
嗔
痴
灾难
苦厄
三恶道

"愿我无量的智慧光明，普遍照到十方诸佛世界。消除一切众生的贪、嗔、痴三种垢染所产生的愚暗。救济十法 界一切众生种种的苦厄和灾难，让一切众生都觉悟，舍离三恶道的剧苦，灭 除烦恼的黑暗。幫助众生开发自性本具的智慧眼，并证得同如来一样的光明、清净法身。封闭通往一切恶趣的途径，开启通达极乐世界至善决定成佛的门。为众生开示种种妙法，其目的就在于广泛施予众生，念佛成佛功德之宝。"

'May my immeasurable lights of wisdom pervasively illuminate the Buddhalands in the ten directions. May my lights eradicate the darkness which is brought about by the three filth of greed, hatred and delusion. May my lights relieve all the sufferings and disasters of the living beings in the ten Dharma Realms so that they will have an awakering to renounce the acute sufferings in the three evil paths. May they be able to sever the darkness of afflictions. May I be able to help all living beings to open the Eyes of Wisdom which is the origin of their Self-Nature. And may all living beings certify to the Pure and bright Dharma Body which is just the same as The Thus Come One.'

'Closing all the evil paths may they open up the door which will bring them to the World Of Ultimate Bliss. May they certify to Buddhahood by following the wholesome paths. I will expound all kinds of wonderful Dharmas to all living beings, as I aim to widely give them the Gems of Merits and Virtues by reciting the Buddha's Name. They will certify to Buddhahood finally.'



阿弥陀佛四十八愿

THE 48 VOWS OF AMITABHA BUDDHA



'愿我有诸佛一样自在的无碍智慧，以大慈悲利益一切众生；常作天人的大导师，成为三界中的大英雄。说法有如狮子吼，广度一切众生，圆满我过去所发的四十八大愿，使一切众生一生平等皆成佛道。

May I obtain the unobstructed wisdom just like The BUDDHA in order to benefit all living beings with great kindness and compassion. I will always be the Great Guiding Teacher of people and Gods and become The Hero of The Triple Realm. I will speak Dharma like The Roar of a Lion and widely cross over all living beings. I will perfectly accomplish my former forty-eight great Vows so that all living beings will equally attain the Buddha Path in one's life time.'



阿弥陀佛四十八愿

THE 48 VOWS OF AMITABHA BUDDHA



“我发的这个大愿如果能圆满成就，三千大千世界一切天、人、神、仙都应受到感动，而且空中诸位天神自然欢喜，示现瑞相，从天上降下珍奇美妙的天花（为他作证明，愿愿皆圆满实现不虚）。

'If I were able to perfectly accomplish these great Vows, all the Gods, people, spirits and celestial beings in the Three Thousand Great Thousand World Systems should be moved to express their gratitude. Moreover, the Heavenly beings in the empty space would naturally be blissful. They would rain down precious and wonderful heavenly flowers as signs of auspiciousness.' (This is an act to certify His sincerity, wishing that He will fully accomplish all the Vows.) ”



阿弥陀佛四十八愿
THE 48 VOWS OF AMITABHA BUDDHA



“释迦牟尼佛告诉阿难：法藏比丘刚说完他的愿望，立刻就有瑞相感应，大地普遍显现六种震动；从天降下妙花，散在法会的上空。而且空中自然就有音乐，并赞说，法藏比丘决定必成无上正觉。

The Sakyamuni Buddha told Ananda, "After **Dharma Store Bhikshu** had finished speaking His Vows, immediately there was an auspicious response. The Great Earth pervasively shook in six ways and wonderful flowers were rained down from the Heavens. These flowers spread out in the space above the Dharma Assembly. And there sprang up music naturally in empty space, praising thus,' **DHARMA STORE BHIKSHU** is certain to accomplish the Unsurpasses Proper Enlightenment.'”



愿以此功德
yuan yi ci gong de

庄严佛净土
zhuang yan fo jing tu

上报四重恩
shang bao si zhong en

下济三涂苦
xia ji san tu ku

若有见闻者
ruo you jian wen zhe

悉发菩提心
xi fa pu ti xin

尽此一报身
jin ci yi bao shen

同生极乐国
tong sheng ji le guo




迴向偈(二)
hui xiang ji
愿消三障诸烦恼
yuan xiao san zhang zhu fan nao
愿得智慧真明了
yuan de zhi hui zhen ming liao
普愿罪障悉消除
pu yuan zui zhang xi xiao chu
世世常行菩萨道
shi shi chang xing pu sa dao

迴向偈（一）

hui xiang ji

愿生西方净土中

yuan sheng xi fang jing tu zhong

九品莲花为父母

jiu pin lian hua wei fu mu

花开见佛悟无生

hua kai jian fo wu wu sheng

不退菩萨为伴侣

bu tui pu sa wei ban lu

经藏智慧如海
jing zang zhi hui ru hai

拜·起

自皈依僧
zi gui yi seng

当愿众生
dang yuan zhong sheng

统理大众
tong li da zhong

一切无碍
yi qie wu ai

和南圣众
he nan sheng zhong

拜·起·问讯·起

三皈依
san gui yi

自皈依佛当愿众生体解
zi gui yi fo dang yuan zhong sheng ti jie

大道发无上心
da dao fa wu shang xin

拜 起

自皈依法当愿众生深入
zi gui yi fa dang yuan zhong sheng shen ru

◎慧•　•广•度•众•生•　•满•菩•提•愿•　•十•▽

hui kuang du zhong sheng man pu ti yuan shi

方•三•世•一•切•佛•◎　•一•切•菩•萨•摩•诃•

fang san shi yi qie fo yi qie pu sa mo he

萨•　•摩•◎诃•般•若•波•◎罗•蜜•◎

sa mo he bo re bo luo mi

（九钟十五鼓）

终 自知时至 身无病苦 心
zhong zi zhi shi zhi shen wu bing ku xin

不贪恋 意不颠倒 如入禅定
bu tan lian yi bu dian dao ru ru chan ding

佛及圣众 手执金台 来迎
fo ji sheng zhong shou zhi jin tai lai ying

接我 於一念顷 生极乐国◎
jie wo yu yi nian qing sheng ji le guo

花开见佛 即闻佛乘 顿开佛
hua kai jian fo ji wen fo cheng dun kai fo

若有众生 欲生我国 志心信

ruo you zhong sheng yu sheng wo guo zhi xin xin

乐 乃至十念 若不生者 不

le nai zhi shi nian ruo bu sheng zhe bu

取正觉 以此念佛因缘◎ 得入

qu zheng jue yi ci nian fo yin yuan de ru

如来 大誓海中 承佛慈力

ru lai da shi hai zhong cheng fo ci li

众罪消灭 善根增长 若临命

zhong zui xiao mie shan gen zeng zhang ruo lin ming

净土发愿文

jing tu fa yuan wen

▽一心皈命极乐世界阿弥陀

yi xin gui ming ji le shi jie e mi tuo

◎佛愿以净光照我慈誓摄我

fo yuan yi jing guang zhao wo ci shi she wo

我今正念称如来名为菩

wo jin zheng nian cheng ru lai ming wei pu

提道求生净土佛昔本誓

ti dao qiu sheng jing tu fo xi ben shi

佛道◎ 虚空有尽 我愿无穷

fo dao xu kong you jin wo yuan wu qiong

▽ 十方三世一切佛◎ 一切菩萨摩

shi fang san shi yi qie fo yi qie pu sa mo

诃萨 摩◎ 诃般若◎ 波罗蜜

he sa mo he bo re bo luo mi

人 感应随时现 临终西方境

ren gan ying sui shi xian lin zhong xi fang jing

分明在目前 见闻皆精进

fen ming zai mu qian jian wen jie jing jin

同生极乐国◎ 见佛了生死 如

tong sheng ji le guo jian fo liao sheng si ru

佛度一切 无边烦恼断 无量

fo du yi qie wu bian fan nao duan wu liang

法门修 誓愿度众生 总愿成

fa men xiu shi yuan du zhong sheng zong yuan cheng

▽

大慈菩萨发愿偈

da ci pu sa fa yuan ji

单日念一心皈命

双日念十方三世佛

十方三世佛◎ 阿弥陀第一 九

shi fang san shi fo e mi tuo di yi jiu

品度众生 威德无穷极 我今

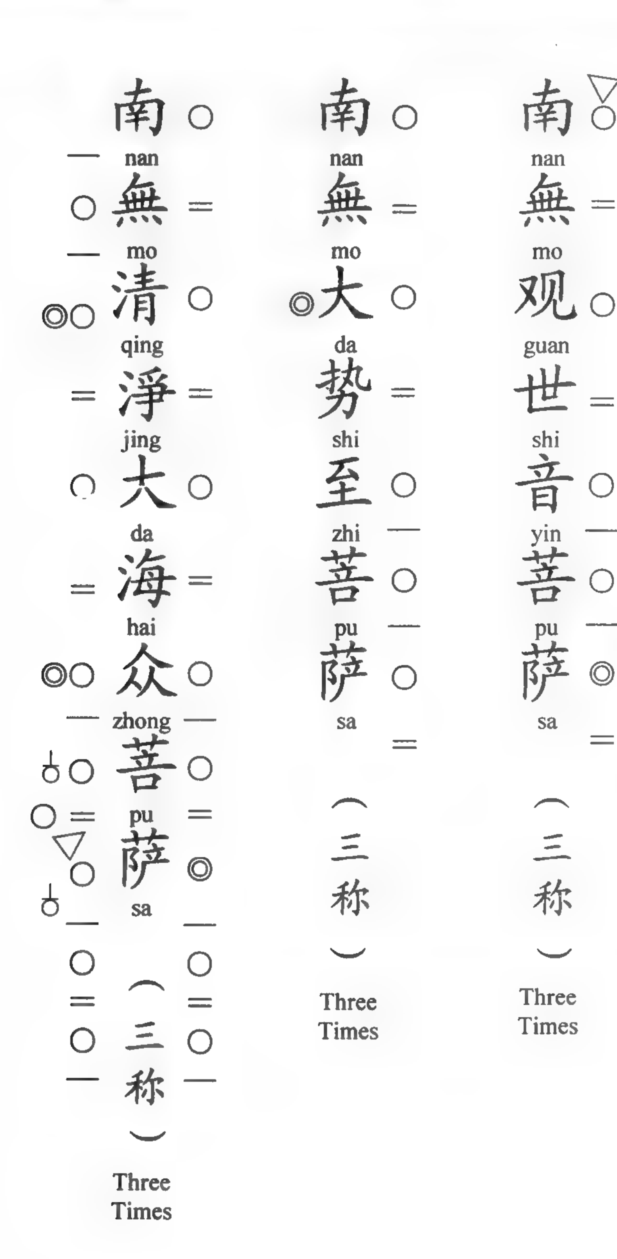
pin du zhong sheng wei de wu qiong ji wo jin

大皈依 忏悔三业罪 凡有诸

da gui yi chan hui san ye zui fan you zhu

福善 至心用回向 愿同念佛

fu shan zhi xin yong hui xiang yuan tong nian fo


南無观世音菩萨
nan mo guan shi yin pu sa
（三称）
Three Times
南無大势至菩萨
nan mo da shi zhi pu sa
（三称）
Three Times
南無清淨大海众菩萨
nan mo qing jing da hai zhong pu sa
（三称）
Three Times

化菩萨众亦无边

hua pu sa zhong yi wu bian

四十八愿度众生

si shi ba yuan du zhong sheng

九品咸令登彼岸

jiu pin xian ling deng bi an

南无西方极乐世界

nan mo xi fang ji le shi jie

大慈大悲阿弥陀佛

da ci da bei e mi tuo fo

南无阿弥陀佛

nan mo e mi tuo fo

阿弥陀佛

e mi tuo fo

赞佛偈
zan fo ji

▽ 阿弥陀佛身金色
e mi tuo fo shen jin se

相好光明无等伦
xiang hao guang ming wu deng lun

白毫宛转五须弥
bai hao wan zhuan wu xu mi

绀目澄清四大海
gan mu cheng qing si da hai

光中化佛无数亿
guang zhong hua fo wu shu yi

品
pin

七宝妙树
qi bao miao shu

成行
cheng hang

如来圣号若宣
ru lai sheng hao ruo xuan

扬
yang

接引往西方
jie yin wang xi fang

弥陀圣号若称扬
mi tuo sheng hao ruo cheng yang

同愿
tong yuan

往西方
wang xi fang

大弥陀赞

da mi tuo zan

弥陀佛大愿王慈

mi tuo fo da yuan wang ci

悲喜舍难量眉间

bei xi she nan liang mei jian

常放白毫光度众生极

chang fang bai hao guang du zhong sheng ji

乐邦八德池中莲九

le bang ba de chi zhong lian jiu

拔一切业障根本得生淨土陀罗尼。（往生咒）

ba yi qie ye zhang gen ben de sheng jing tu tuo luo ni

南无阿弥多婆夜 ◎ 哆他伽多夜。哆地夜他。阿

nan mo e mi duo po ye duo ta qie duo ye duo di ye ta e

弥唎都婆 ◎ 毗。阿弥唎哆悉躭婆毗。阿弥唎哆。

mi li dou po pi e mi li duo xi dan po pi e mi li duo

毗迦兰帝。◎ 阿弥唎多。毗迦兰哆。伽弥腻 ◎ 伽伽

pi jia lan di e mi li duo pi jia lan duo qie mi ni qie qie

那。枳多迦唎。娑婆诃。（三遍 Three Times）

na zhi duo jia li suo po he

受。作礼而去。

shou zuo li er qu

佛说阿弥陀经。

fo shuo e mi tuo jing

菩提。为诸众生。说是一切世间难信之法。舍

pu ti wei zhu zhong sheng shuo shi yi qie shi jian nan xin zhi fa she

利弗。当知我於五浊恶世。行此难事。得阿耨

li fo dang zhi wo yu wu zhuo e shi xing ci nan shi de o nou

多罗三藐三菩提。为一切世间。说此难信之

duo luo san miao san pu ti wei yi qie shi jian shuo ci nan xin zhi

法。是为甚难。佛说此经已◎舍利弗。及诸比丘。

fa shi wei shen nan fo shuo ci jing yi she li fo ji zhu bi qiu

一切世间。天、人、阿修罗等。闻佛所说。欢喜信

yi qie shi jian tian ren o xiu luo deng wen fo suo shuo huan xi xin

发愿。生彼国土。舍利弗。如我今者。称赞诸佛。

fa yuan sheng bi guo tu she li fo ru wo jin zhe cheng zan zhu fo

不可思议功德。彼诸佛等。亦称赞我不可思

bu ke si yi gong de bi zhu fo deng yi cheng zan wo bu ke si

议功德。而作是言。释迦牟尼佛◎能为甚难希

yi gong de er zuo shi yan shi jia mou ni fo neng wei shen nan xi

有之事。能於娑婆国土。五浊恶世。劫浊见浊

you zhi shi neng yu suo po guo tu wu zhuo e shi jie zhuo jian zhuo

烦恼浊众生浊命浊中。得阿耨多罗三藐三

fan nao zhuo zhong sheng zhuo ming zhuo zhong de o nou duo luo san miao san

等皆当信受我语。及诸佛所说。舍利弗。若有

deng jie dang xin shou wo yu ji zhu fo suo shuo she li fo ruo you

人。已发愿。今发愿。当发愿。欲生阿弥陀佛国

ren yi fa yuan jin fa yuan dang fa yuan yu sheng e mi tuo fo guo

者。是诸人等。皆得不退转於阿耨多罗三藐

zhe shi zhu ren deng jie de bu tui zhuan yu o nou duo luo san miao

三菩提。於彼国土。若已生。若今生。若当生。是

san pu ti yu bi guo tu ruo yi sheng ruo jin sheng ruo dang sheng shi

故舍利弗。诸善男子。善女人。若有信者。应当

gu she li fo zhu shan nan zi shan nu ren ruo you xin zhe ying dang

护念经。舍利弗。◎於汝意云何。何故名为一切

hu nian jing she li fo yu ru yi yun he he gu ming wei yi qie

诸佛所护念经。舍利弗。若有善男子。善女人。

zhu fo suo hu nian jing she li fo ruo you shan nan zi shan nu ren

闻是经受持者。及闻诸佛名者。是诸善男子。

wen shi jing shou chi zhe ji wen zhu fo ming zhe shi zhu shan nan zi

善女人。皆为一切诸佛之所护念。皆得不退

shan nu ren jie wei yi qie zhu fo zhi suo hu nian jie de bu tui

转於阿耨多罗三藐三菩提。是故舍利弗。汝

zhuan yu o nou duo luo san miao san pu ti shi gu she li fo ru

上 shang 佛。fo 香 xiang 光 guang 佛。fo 大 da 焰 yan 肩 jian 佛。fo 杂 za 色 se 宝 bao 华 hua 严 yan 身 shen 佛。fo 娑 suo

罗 luo 树 shu 王 wang 佛。fo 宝 bao 华 hua 德 de 佛。fo 见 jian 一 yi 切 qie 义 yi 佛。fo 如 ru 须 xu 弥 mi 山 san

佛。fo 如 ru 是 shi 等 deng 恒 heng 河 he 沙 sha 数 shu 诸 zhu 佛。fo 各 ge 於 yu 其 qi 国。guo 出 chu 广 guang 长 chang

舌 she 相。xiang 遍 bian 覆 fu 三 san 千 qian 大 da 千 qian 世 shi 界。jie 说 shuo 诚 cheng 实 shi 言。yan 汝 ru 等 deng 众 zhong

生。sheng 当 dang 信 xin 是 shi 称 cheng 赞 zan 不 bu 可 ke 思 si 议 yi 功 gong 德。de 一 yi 切 qie 诸 zhu 佛 fo 所 suo

子佛。名闻佛。名光佛。达摩佛。法幢佛。持法佛。

zi fo ming wen fo ming guang fo da mo fo fa chuang fo chi fa fo

如是等恒河沙数诸佛。各於其国。出广长舌

ru shi deng heng he sha shu zhu fo ge yu qi guo chu guang chang she

相。遍覆三千大千世界。说诚实言。汝等众生。

xiang bian fu san qian da qian shi jie shuo cheng shi yan ru deng zhong sheng

当信是称赞不可思议功德。一切诸佛所护

dang xin shi cheng zan bu ke si yi gong de yi qie zhu fo suo hu

念经。舍利弗。上方世界。有梵音佛。宿王佛。香

nian jing she li fo shang fang shi jie you fan yin fo su wang fo xiang

利弗。北方世界。有焰肩佛。最胜音佛。难沮佛。

li fo bei fang shi jie you yan jian fo zui sheng yin fo nan ju fo

日生佛。网明佛。如是等恒河沙数诸佛。各於

ri sheng fo wang ming fo ru shi deng heng he sha shu zhu fo ge yu

其国。出广长舌相。遍覆三千大千世界。说诚

qi guo chu guang chang she xiang bian fu san qian da qian shi jie shuo cheng

实言。汝等众生。当信是称赞不可思议功德。

shi yan ru deng zhong sheng dang xin shi cheng zan bu ke si yi gong de

一切诸佛所护念经。舍利弗。下方世界。有师

yi qie zhu fo suo hu nian jing she li fo xia fang shi jie you shi

利弗。西方世界。有无量寿佛。无量相佛。无量

li fo xi fang shi jie you wu liang shou fo wu liang xiang fo wu liang

幢佛。大光佛。大明佛。宝相佛。淨光佛。如是等

chuang fo da guang fo da ming fo bao xiang fo jing guang fo ru shi deng

恒河沙数诸佛。各於其国。出广长舌相。遍覆

heng he sha shu zhu fo ge yu qi guo chu guang chang she xiang bian fu

三千大千世界。说诚实言。汝等众生。当信是

san qian da qian shi jie shuo cheng shi yan ru deng zhong sheng dang xin shi

称赞不可思议功德。一切诸佛所护念经。舍

cheng zan bu ke si yi gong de yi qie zhu fo suo hu nian jing she

念经。舍利弗。南方世界。有日月灯佛。名闻光

nian jing she li fo nan fang shi jie you ri yue deng fo ming wen guang

佛。大焰肩佛。须弥灯佛。无量精进佛。如是等

fo da yan jian fo xu mi deng fo wu liang jing jin fo ru shi deng

恒河沙数诸佛。各於其国。出广长舌相。遍覆

heng he sha shu zhu fo ge yu qi guo chu guang chang she xiang bian fu

三千大千世界。说诚实言。汝等众生。当信是

san qian da qian shi jie shuo cheng shi yan ru deng zhong sheng dang xin shi

称赞不可思议功德。一切诸佛所护念经。舍

cheng zan bu ke si yi gong de yi qie zhu fo suo hu nian jing she

弥陀佛。不可思议功德之利◎东方亦有阿閦

mi tuo fo bu ke si yi gong de zhi li dong fang yi you o chou

鞞佛。须弥相佛。大须弥佛。须弥光佛。妙音佛。

bi fo xu mi xiang fo da xu mi fo xu mi guang fo miao yin fo

如是等恒河沙数诸佛。各於其国。出广长舌

ru shi deng heng he sha shu zhu fo ge yu qi guo chu guang chang she

相。遍覆三千大千世界。说诚实言。汝等众生。

xiang bian fu san qian da qian shi jie shuo cheng shi yan ru deng zhong sheng

当信是称赞不可思议功德。一切诸佛所护

dang xin shi cheng zan bu ke si yi gong de yi qie zhu fo suo hu

若六日。若七日。一心不乱。其人临命终时。阿

ruo liu ri ruo qi ri yi xin bu luan qi ren ling ming zhong shi e

弥陀佛。与诸圣众。现在其前。是人终时。心不

mi tuo fo yu zhu sheng zhong xian zai qi qian shi ren zhong shi xin bu

颠倒。即得往生阿弥陀佛极乐国土。舍利弗。

dian dao ji de wang sheng e mi tuo fo ji le guo tu she li fo

我见是利。故说此言。若有众生闻是说者。应

wo jian shi li gu shuo ci yan ruo you zhong sheng wen shi shuo zhe ying

当发愿。生彼国土。舍利弗。如我今者。赞叹阿

dang fa yuan sheng bi guo tu she li fo ru wo jin zhe zan tan e

说。舍利弗。众生闻者。应当发愿。愿生彼国。所

shuo she li fo zhong sheng wen zhe ying dang fa yuan yuan sheng bi guo suo

以者何。得与如是诸上善人。俱会一处。舍利

yi zhe he de yu ru shi zhu shang shan ren ju hui yi chu she li

弗。不可以少善根福德因缘。得生彼国。舍利

fo bu ke yi shao shan gen fu de yin yuan de sheng bi guo she li

弗。若有善男子。善女人。闻说阿弥陀佛。执持

fo ruo you shan nan zi shan nu ren wen shuo e mi tuo fo zhi chi

名号。若一日。若二日。若三日。若四日。若五日。

ming hao ruo yi ri ruo er ri ruo san ri ruo si ri ruo wu ri

弟子。皆阿罗汉。非是算数之所能知。诸菩萨

di zi jie o luo han fei shi suan shu zhi suo neng zhi zhu pu sa

众。亦复如是。舍利弗。彼佛国土。成就如是功

zhong yi fu ru shi she li fo bi fo guo tu cheng jiu ru shi gong

德庄严。又舍利弗。极乐国土。众生生者。皆是

de zhuang yan you she li fo ji le guo tu zhong sheng sheng zhe jie shi

阿鞞跋致。其中多有一生补处。其数甚多。非

o bi ba zhi qi zhong duo you yi sheng bu chu qi shu shen duo fei

是算数所能知之。但可以无量无边阿僧祇

shi suan shu suo neng zhi zhi dan ke yi wu liang wu bian o seng qi

彼佛何故号阿弥陀。舍利弗。彼佛光明无量。
bi fo he gu hao e mi tuo she li fo bi fo guang ming wu liang

照十方国。无所障碍。是故号为阿弥陀。又舍
zhao shi fang guo wu suo zhang ai shi gu hao wei e mi tuo you she

利弗。彼佛寿命。及其人民无量无边阿僧祇
li fo bi fo shou ming ji qi ren ming wu liang wu bian o seng qi

劫。故名阿弥陀。舍利弗。阿弥陀佛。成佛以来。
jie gu ming e mi tuo she li fo e mi tuo fo cheng fo yi lai

於今十劫。又舍利弗。彼佛有无量无边声闻
yu jin shi jie you she li fo bi fo you wu liang wu bian sheng wen

弥陀佛。欲令法音宣流。变化所作。舍利弗。彼

mi tuo fo yu ling fa yin xuan liu bian hua suo zuo she li fo bi

佛国土。微风吹动。诸宝行树。及宝罗网。出微

fo guo tu wei feng chui dong zhu bao hang shu ji bao luo wang chu wei

妙音。譬如百千种乐、同时俱作。闻是音者。自

miao yin pi ru bai qian zhong yue tong shi ju zuo wen shi yin zhe zi

然皆生念佛、念法、念僧之心。舍利弗。其佛国

ran jie sheng nian fo nian fa nian seng zhi xin she li fo qi fo guo

土。成就如是功德庄严。舍利弗。於汝意云何。

tu cheng jiu ru shi gong de zhuang yan she li fo yu ru yi yun he

音演畅。五根、五力、七菩提分、八圣道分。如是
yin yan chang wu gen wu li qi pu ti fen ba sheng dao fen ru shi

等法。其土众生。闻是音已。皆悉念佛、念法、念
deng fa qi tu zhong sheng wen shi yin yi jie xi nian fo nian fa nian

僧。舍利弗。汝勿谓此鸟。实是罪报所生。所以
seng she li fo ru wu wei ci niao shi shi zui bao suo sheng suo yi

者何。彼佛国土。无三恶道。舍利弗。其佛国土。
zhe he bi fo guo tu wu san e dao she li fo qi fo guo tu

尚无恶道之名。何况有实。是诸众鸟。皆是阿
shang wu e dao zhi ming he kuang you shi shi zhu zhong niao jie shi e

盛众妙华。供养他方十万亿佛。即以食时、还
sheng zhong miao hua gong yang ta fang shi wan yi fo ji yi shi shi huan

到本国。饭食经行。舍利弗。极乐国土。成就如
dao ben guo fan shi jing xing she li fo ji le guo tu cheng jiu ru

是功德庄严。复次、舍利弗。彼国常有种种奇
shi gong de zhuang yan fu ci she li fo bi guo chang you zhong zhong qi

妙杂色之鸟。白鹤、孔雀、鹦鹉、舍利、迦陵频伽
miao zha se zhi niao bai he kong que ying wu she li jia ling pin qie

共命之鸟。是诸众鸟。昼夜六时。出和雅音。其
gong ming zhi niao shi zhu zhong niao zhou ye liu shi chu he ya yin qi

而严饰之。池中莲华。大如车轮。青色青光。黄

er yan shi zhi chi zhong lian hua da ru che lun qing se qing guang huang

色黄光。赤色赤光。白色白光。微妙香洁。舍利

se huang guang chi se chi guang bai se bai guang wei miao xiang jie she li

弗。极乐国土。成就如是功德庄严。又舍利弗。

fo ji le guo tu cheng jiu ru shi gong de zhuang yan you she li fo

彼佛国土。常作天乐。黄金为地。昼夜六时。雨

bi fo guo tu chang zuo tian yue huang jin wei di zhou ye liu shi yu

天曼陀罗华。其土众生。常以清旦。各以衣裓。

tian man tuo luo hua qi tu zhong sheng chang yi qing dan ge yi yi jie

有 you	金 jin	土。tu	围 wei	重 chong
楼 lou	沙 sha	有 you	绕。rao	栏 lan
阁。ge	布 bu	七 qi	是 shi	楯。shun
亦 yi	地。di	宝 bao	故 gu	七 qi
以 yi	四 si	池。chi	彼 bi	重 chong
金、jin	边 bian	八 ba	国 guo	罗 luo
银、yin	阶 jie	功 gong	名 ming	网。wang
琉 liu	道、dao	德 de	为 wei	七 qi
璃、li	金、jin	水。shui	极 ji	重 chong
玻 bo	银、yin	充 chong	乐。le	行 hang
瓈、li	琉 liu	满 man	又 you	树。shu
砗 che	璃、li	其 qi	舍 she	皆 jie
磲、qu	玻 bo	中。zhong	利 li	是 shi
赤 chi	瓈、li	池 chi	弗。fo	四 si
珠、zhu	合 he	底 di	极 ji	宝。bao
玛 ma	成。cheng	纯 chun	乐 le	周 zhou
瑙、nao	上 shang	以 yi	国 guo	市 za

桓因等◎无量诸天大众俱◎尔时佛告长老舍
huan yin deng wu liang zhu tian da zhong ju er shi fo gao zhang lao she

利弗。从是西方过十万亿佛土。有世界名曰
li fo cong shi xi fang guo shi wan yi fo tu you shi jie ming yue

极乐。其土有佛。号阿弥陀。今现在说法。舍利
ji le qi tu you fo hao e mi tuo jin xian zai shuo fa she li

弗。彼土何故名为极乐。其国众生。无有众苦。
fo bi tu he gu ming wei ji le qi guo zhong sheng wu you zhong ku

但受诸乐。故名极乐。又舍利弗。极乐国土。七
dan shou zhu le gu ming ji le you she li fo ji le guo tu qi

槃陀伽。难陀。阿难陀。罗睺罗。憍梵波提。宾头

pan tuo qie nan tuo o nan tuo luo hou luo jiao fan bo ti bin tou

卢颇罗堕。迦留陀夷。摩诃劫宾那。薄拘罗。阿

lu po luo duo jia liu tuo yi mo he jie bin na bo ju luo o

㝹楼驮。如是等诸大弟子。并诸菩萨摩诃萨。

lou lou tuo ru shi deng zhu da di zi bing zhu pu sa mo he sa

文殊师利法王子。阿逸多菩萨。乾陀诃提菩

wen shu shi li fa wang zi o yi duo pu sa qian tuo he ti pu

萨。常精进菩萨。与如是等诸大菩萨。及释提

sa chang jing jin pu sa yu ru shi deng zhu da pu sa ji shi ti

▽佛说阿弥陀经◎

fo shuo e mi tuo jing

姚秦三藏法师鸠摩罗什译

yao qin san zang fa shi jiu mo luo shi yi

如是我闻。一时佛在舍卫国祇树给孤独园。

ru shi wo wen yi shi fo zai she wei guo qi shu ji gu du yuan

与大比丘僧。千二百五十人俱。皆是大阿罗

yu da bi qiu seng qian er bai wu shi ren ju jie shi da o luo

汉。众所知识。长老舍利弗。摩诃目犍连。摩诃

han zhong suo zhi shi zhang lao she li fo mo he mu jian lian mo he

迦葉。摩诃迦旃延。摩诃俱絺罗。离婆多。周利

jia she mo he jia zhan yan mo he ju xi luo li po duo zhou li

南 nan 無 mo 本 ben 师 shi 释 shi 迦 jia 牟 mou 尼 ni 佛 fo

三 san 称 cheng

开 kai 经 jing 偈 ji

无 wu 上 shang 甚 shen 深 shen 微 wei 妙 miao 法 fa

百 bai 千 qian 万 wan 劫 jie 难 nan 遭 zao 遇 yu

我 wo 今 jin 见 jian 闻 wen 得 de 受 shou 持 chi

愿 yuan 解 jie 如 ru 来 lai 真 zhen 实 shi 义 yi

▽ 南 nan 無 mo ◎莲 lian 池 chi 海 hai 会 hui 佛 fo 菩 pu 萨 sa ◎

（三称） Three Times

南 nan 無 mo 香 xiang 云 yun 盖 gai 菩 pu 萨 sa 摩 mo 诃 he 萨 sa

南 nan 無 mo 香 xiang 云 yun 盖 gai 菩 pu 萨 sa 摩 mo 诃 he 萨 sa

南 nan 無 mo 香 xiang 云 yun 盖 gai 菩 pu 萨 sa 摩 mo 诃 he 萨 sa

炉香赞
lu xiang zan

炉香乍爇
lu xiang zha ruo

法界蒙熏
fa jie meng xun

诸佛海会悉遥闻
zhu fo hai hui xi yao wen

随处结祥云
sui chu jie xiang yun

诚意方殷
cheng yi fang yan

诸佛现全身
zhu fo xian quan shen

南無莲池海会菩萨摩诃萨

nan mo lian chi hai hui pu sa mo he sa

南無莲池海会菩萨摩诃萨

nan mo lian chi hai hui pu sa mo he sa

南無莲池海会菩萨摩诃萨

nan mo lian chi hai hui pu sa mo he

唱赞 chang zan

莲 lian 池 chi 海 hai 会 hui 弥 mi 陀 tuo 如 ru 来 lai 观 guan

音 yin 势 shi 至 zhi 坐 zuo 莲 lian 台 tai 接 jie 引 yin 上 shang

金 jin 阶 jie 大 da 誓 shi 弘 hong 开 kai 普 pu 愿 yuan 离 li

尘 chen 埃 ai

南無阿彌陀佛
na mo a mi tuo fo

功德無量
gong de wu liang

願以此功德回向助印經書者：
yuan yi ci gong de hui xiang zhu yin jing shu zhe

合家，現世父母，兄弟姐妹，
he jia, xian shi fu mu, xiong de jie mei,

歷代祖先，累世父母，
li dai zu xian, lei shi fu mu,

累劫怨親債主，現在業債，
lei jie yuan qing zhai zhu, xian zai ye zhai,

宿世業親，
su shi ye qing,

法界一切有情與無情，
fa jie yi qie you qing yu wu qing,

所有一切六道眾生，
suo you yi qie liu dao zhong sheng,

咸憑法力，悉得解脫，
xian ping fa li, xi de jie tuo,

早生善道，修成正果，
zao sheng shan dao, xiu cheng zheng guo,

同登菩提，往生淨土，證涅槃樂，
tong deng pu ti, wang sheng jing tu, zheng nie pan le,

已故者往生淨土，證涅槃樂，同出苦輪
yi gu zhe wang sheng jing tu, zheng nie pan le, tong chu ku lun

共登覺岸，證菩提。
gong deng jue an, zheng pu ti

願一切眾生共同分享法的喜悅和利益，功德無量。

贈送結緣・歡迎翻印・普勸念佛・功德無量

愿以此功德
消除宿现业
增长诸福慧
圆成胜善根
所有刀兵劫
及与饥馑等
悉皆尽灭除
人各习礼让
读诵受持人
辗转流通者
现眷咸安乐
先亡获超升
风雨常调顺
人民悉康宁
法界诸含识
同证无上道

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佛说阿弥陀经

fo shuo a mi tuo jing

姚秦三藏法师鸠摩罗什译

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